# National Inti-Slavery Standard.

PUBLISHED EVERY SATURDAY,
BY THE

AMERICAN ANTI-SLAVERY SOCIETY,

THE TRIBES OF ALSEA—A SUPERIOR ORDER OF RED MEN—THE PERCHASE A JUDICIOUS ONE.

CMARA, NOV. 25.—Vincent Colyer, the special indian Commissioner, has just arrived from Sitka, and tonching at all the principal points. He traveled over \$1,000 miles along the coast of Alaska, and found the Indians to the number of over 70,000. They are of a very superior order; have large droves of cattle; raise crops to some extent, and live in villages with well-constructed houses. They are all peaceful, and partial to America. Mr. Colver has visited over two-thirds of all the Indian tribes in the United States, starting on his torrilast.

## National Anti-Slavery Standard

Section of the control of the contro

WASHI?

Our Boston Correspondence.

Take youth, it cling not to the ye But leave me young in spirit; The voice that thrillad me when a O may I ever hear it!

New York, Nov.
Birds in their little nests agree
And 'tis a shameful sight;
When children of one family
Fall out and chide and fight
e substance of my reflection
our account of the "late un
nen and women Medical s
olitera Clinic.

hereas, The revolution which has achieved the free-of man has left woman in a state of slavery; for the

LITERARY.

THE CLOSTER AND THE HEARTH. By Ch 255 pp. New York: Harper and Brothers. The Woman's Advocate for December.
William P. Tomlinson.

The Westminster Review (American Reprin York: Leonard Scott Publishing Co.

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"A STORY"

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BY LO EMISSON

DESCRIPTION OF THE BY THE SALE!
AND THE SAL

WATERS'
NEW SCALE PIANOS,
on Frame, Overstrung Bess and Agrafictelodeons and Cabinet Organs

THE "STECK" PIANOS.
GRAND, SQUARE AND UPRIGHT.

For the wealth of pathless forests, Whereon no axe may fall; For the winds that haunt the branches, The young hird's timid call; For the red leaves dropped like rables Upon the dark green sod; For the waving of the forests, I thank Thee, O my God!

or the rosebud's break of beauty
Along the toller's way:
or the violet's eye that opeus
To bless the new-born day;
or the bare twigs that in summer
Bloom like the prophet's rod;
or the blosoming of flowers,
I thank Thee, O my God!

or the lifting up of mountains,
In hrightness and in dread;
In the peaks where snow and sur
Alone have dared to tread;
or the dark of silent gorges,
Whence mighty cedars nod;
or the majesty of mountains,
I thank Thee, O my God!

or the splendor of the sunsets, Vast mirrored on the sea; or the gold-fringed clouds that on Heaven's lnner mystery; or the moltenhars of twilight, Where thought leans, glad, yet at or the glory of the sunsets, I thank Thee, O my God!

For the earth, and all its beauty;
The sky and all its light;
For the dim and soothing sheadows
That rest the dazzled sight;
For unfading fields and prairies,
Where sense in vain has trod;
For the world's exhaustless henuty,
I thank Thee, O my God!

For the hidden seroll, o'erwritten
With one dear name adorred;
For the Heavenly in the humn,
The Spirit in the Word;
For the tokens of Thy presence
Within, above, abroad;
For Thine own great gift of Being,
I thank Thee, O my God!

STORY OF A SONG.

POKAS, like their anthors, are sometimes the theils of fortune. Here is a case in point: If annual Binding Shoes? Was written some offer mor more years since. Its author had just rened to her native town, Beverly, Massachasetts, ma long sojourn on the prairies of Illinois, and s strongly impressed with the picturesque schemes of the sea-coast familiar to her early are, in contrast with the level region just left hind.

oxemess of the sea-coast familiar to her early area, in contrast with the level region just left hind. 
Riding with her sister and other friends one more afternoon through Marbhehead and Swampta, a face at a window in a lonely house arrested rattention, and haanted her for weeks, linking tit, meanwhile, with the irregular line which forms a refuni of "Hannah Binding Shoes." The tree and the face were continually chasing each ner through her head. To get rid of them, she ed ays at down and imprisoned them together the song which bears the above title. She set no great value upon her work after it a done; but she was just then looking about for meanway of earning money, and friends suggested it people were sometimes paid for writing verses better than hers. Having no one to consult, a sent the song to the first paper that fell in her years are the song to the first paper that fell in her accepted. In a day or two, it was politely arned, with the answer, "Rather quaint, but on top any for anything but prose." an old number of the Knickerbooker Magnatine used to belying near. "Why not send it there?" saked herself; and at once wrote to the editor and magnatine, inclosing the song, signed with a far magnatine, inclosing the song, signed with a sea were lost and the robbish of the Dead Let. Office. Concluding that the fates were against, she made no forther pen-and-link ventures, i she made no forther pen-and-link ventures, is she made no fort

course, Or. Cronly 26, corner of Twenty-second screet and Fourth avense, on the "Sanitary Induces of Smilght." This was the second of a course of lectures delivered under the naspices of the Young Men's Christian Association of the Preshyterian Chreck. Smilght, he said, particularly in dwellings, has hecome absolutely necessary to health and comfort. It has remained to the present generation to analyze this intangible and imponderable and the present generation to analyze this intangible and imponderable are found to crystalize by the heat of the sankances are found to crystalize by the heat of the san, while more appear on the opposite side; so also are the crystalizations of the mind more frequent and general when the am's rays continue longest and penetrate deepest. The life of a bring insect, he had been also as the continue of th

IN SORROW.

WHEN thou art sorrowful, and cares around Crowd fast upon the steps of happier days; When thou believist e'on brightest things can lend The saddest echo to the gayest lays— As men of old were fed with angels' food, Go, seek thy remedy in doing good.

Then Grief shall stand with helf-averted foot'
Upon the threshold of a brighter day;
And Hope shall take her sweetly by the hand,
And both kneel down with Faith to meekly pe
Lifted from earth, Peace shall immortaire
The heart tha' its own anguish purifies.
—Chamber's Jone.

ever, ou this great question.—Gough's Autobiography.

AWEWARD GRATTEDE.—I was aptended in a town six miles from the rate I came from my last engagement, and in a fly—a one borse backer.

To the town.—I noticed that he sat the an awkward manuer, with his for glass of the window. Soon he to chief and tied it round his neck.—I was egid.

BY-AND-BY

THERE'S a little mischief-making Elfin, who is ever nigh, Thwarting every undertaking, And his name is By-nnd-by.

What we ought to do this minute,
"Will be better done," he'll cry
"If to-morrow we'll begin it,
Put it off;" says By-and by.

Those who heed his treacherous Will his faithless guidance rus What we always put off doing, Clearly we shall never do.

What we always put of doing,
Clearly we shall neare Jo.
We shall neare Jo.
We shall neare Jo.
We shall neare Jo.
If on Now we do rely;
But unto the realms of Never
Leads the plot By-and-by.

LAMB, COLENIDES, AND WORDSWORTH.—Talking
of dear Charles Lamb's very strange habit of
quizzing, and of Coleridge's incorrectnesses in
talk, Wordsworth said he thought that much of
this was owing to a school-habit. Lamb's veresty
as unquestloanable in all matters of a serious kind;
he never uttered an untruth either for profit or
through vanity, and certainly never to Injure
others. Yet he loved a quizzing lie, a fettion that
anneed him like a good joke, or an exercise of wit.
In Coleridge there was a sort of dreaminess, which
would not let him see things as they were. He
would talk about his own feelings and recollections
of 'Christabel,' or knew what was to be its end, and
if the collection in a way that deceived others, but
he was first deceived himself. "I am sare," said,
wordsworth, "that he never formed a plan of
"Christabel," or knew what was to be its end, and
that he merely deceived himself whon he thought,
as he says, that he had had the liden quite clearly
in his mind. In my childhood," continned Wordsworth, "I was very wayward and moody. My
mother, who was a superior woman, used to say
she had no anxieties abont any of her children
texpel William. She was sure he would turn out
an extraordinary man,—and she hoped a good
and, but she was no so soar of that."—From
"Henry Crabh Robinson's Diary."

Dr. WILLAMP PARERE estimates that there are
two hundred and thirts.dice.

hree doors of each other.

Nor antrue that ta'e of old!

Now, as then, the wise and bold
All the powers of Nature hold
Subject to their kingly will!

From the wondering crow leash

Treading lifes wild waters o'er,
As upon a marble floor

Moved the strong man still.

be accounted worthy of that kingdom."

TRUE GREATNESS.—One element of human greatness consists in the conquest of self. Solomon says that he who achieves this conquest is greater than he who takes a city. To conquer the disposition which leads a man to live only for his bording reads of the leads a man to live only for his breach, he florts of well doing successful to reach to make common cause with the great wants of society, and to feel in himself an ever sensitive sympathy with the palso of all human saffering—above all, to require the willingness to sacrifice, to spend time, money, labor, thought, for his fellow beings; and to do all this lovingly, ungradgingly, naweariedly, nutil there blooms on every side of him a pleasing scene of rewarded benevolence—this is an achievement of the principle of greatness nightfer than any which is won upon the bloody fields of war.

SERVANT OF ALL,-FREE OF ALL.

ERVANT OF ALL,—FREE OF ALL.

Tim ploos mind implies not alsvery,
Nether to wear nor yet impose a yoke.

The ploos man aloos is free and strong;
The free man is the good man and the saint,
He wills that each should be as free as he,
And who, O who would rather men should lose,
All men, their reason, therty of thought,
Courage and righteosaness and truth and heart
And gladness and prosperity on earth,
And he himself rule o'er a race of slaves,—
Than that he might with wisdom rule like God,
Whom every servant faithfully helps rule,
And that the human race might keep unharmed
Reason and freedom, ruth and righteousness,
And heart and soul and Joy and huppiness!

Keep and increase ! How many times would Christ
Suit suffice willingly upon the cross,
Only to save out sinner, the land and
Let none then ever speak the name of Christ,
Who will not try, himself too, so to live,
And so to each surresuler everything.

Leopold Schefer—The Laynana's Brectary,
WATERPROPS,—The "Lonnager" of the Rlus-

Who will not try, himself too, so to live,
And so to each surresuler everything.

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Tun Standard, the Colbrace of Ma. P.

Tun Standard, though chiefe decease.

"And to what kingdom do I belong then?" asked the King.

The little girl colored deeply, for she did notlike to say "the asimal kingdom," as he thought she to say "the asimal kingdom," as he thought she to say "the asimal kingdom," as he thought she to say "the asimal kingdom," as he thought she to say "the asimal kingdom," as he thought she security in the market—this being in some security in the market cation.

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